/35 cont'd/

539 and ninth lines; the word shu ("tree") a miswriting of shu ("uncle") in the eighth line; shu ("tree") a miswriting of shu ("common people") in the twenty-fifth line, etc. In order to make sense, I have tried to translate the song partly in accord with the sound instead of the meaning of the actual characters. —Tr./

622 In this song they describe the shan-chia as the sun and themselves as the stars. As the stars are under the protection of the sun, so they are under the protection of the shan-chia (this is what line 12 means). They ask the shan-chia whether the next year will be an intercalary year (line 18). In which direction does prosperity lie? (line 20). Where is the best land to plant? (line 22). Will they have to move or not during the coming year? And if they have to move, please tell all to get the horses ready for the journey (lines 28 and 30). Fishing, hunting, and cultivation in the next year are all subjects included in their questions (lines 32 and 34). From this song we can see how important and complex the shan-chia's duties are.

/36/ (Figure of drum appears here.)

622 There is a large drum hanging in every shan-chia's home.
534 Whenever there are matters to discuss, the shan-chia will summon
202 a public meeting by beating the drum. During our field trip in a Miao village, one morning just before dawn we heard the beating of the drum and found that the shan-chia had summoned the villagers to discuss a chung-jen chai /public ceremony of worship/. The villagers indeed came in groups at the sound of the drum. Moreover, we observed with our own eyes that a shan-chia was entrusted with the responsibility of selecting a propitious day for a wedding.

476 Every village has its common land, common pasture, and
[427] common cemetery. Among the villagers a very close association

/36 cont'd/

622
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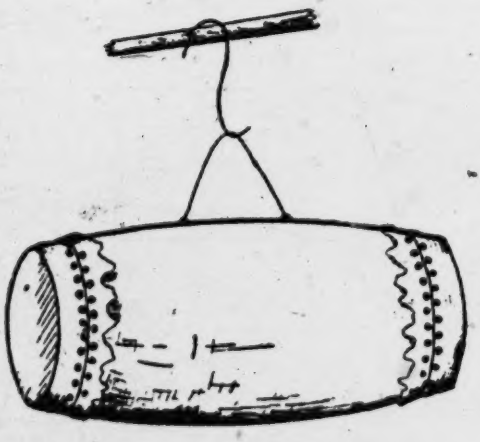

This is the large drum being preserved in the home of the chia-ch'ang. The drum is made of deer skin and each drum has two drum sticks.

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

are still being made. There are sometimes contests to see who can sing the largest number of them. When anything important happens, a song may be composed and it is sung and taught to others. If some good deed is done, the person that is benefitted may write a song and thus spread the knowledge of it abroad and to future generations. If an injustice is done, this is an efficient way of punishing the offender and of securing revenge.

There is nothing that could be called band music, although at funerals and other ceremonies the jointed bugles, called in Chinese *sa la tzŭ*, and brass gongs are used, and the ceremonial drum is accompanied in funeral and memorial ceremonies by the *liu shêng*. The mouth harp, made of brass or of bamboo, is played by lovers when they are sitting side by side and making love to each other. Tree leaves are used for making love when the lovers are far apart, for the noise is much louder and they are thought to be very efficient in winning the feminine heart, as the following proverb shows:

bloη tgə gwa· bo· tgə Ta·
bloη tgə nd^{h}ao bo· tgə hnao.

which means:

If the tree leaf does not resound, the wife will not come.

If the tree leaf does not sound forth, the wife will not hear.

With both the mouth harp and the tree leaf the music is accompanied by audible words.[10]

Of special interest is the *liu shêng* 六笙, called by the Ch'uan Miao gaign or gʌn. It consists of a piece of wood two feet or more in length, hollow inside, and larger at the bottom than near the top. The upper portion is about an inch in diameter and the base is from two to three inches in diameter. Into holes in the larger part of this wood are inserted six bamboo tubes of unequal lengths in which there are brass reeds. The six notes made by means of these tubes are all harmonious so that two or more can be sounded at one time. The result, in the hands of a skillful musician, is beautiful music. Only men and boys play the *liu shêng* and the player always accompanies the music with dancing, so that the result is not unlike that of a Scotchman playing his bagpipes.

10. Warning of the approach of robbers is sometimes given by means of tree leaf music which can be heard ten *li* distant. The speaker does not actually pronounce words. He or she makes the same tones with the same emphasis as if speaking the words or sentences and it is easily understood by another Ch'uan Miao.

[23 cont.]
582 with the Chinese who live among them. Many of the Chinese speak the Miao language and are even influenced by the Miao in certain habits and customs, but intermarriages are extremely rare. Actually this is not only true of the Miao and the Chinese, but also of the different Miao groups. For instance at Chou-ch'i in the Lu-shan area there are 4,000 Short-skirt Hê Miao, about 200 to 300 Chinese, and less than 100 Mu-lao Miao. For marriage, these few Mu-lao Miao have to seek contacts in other Mu-lao villages very far away and never for a moment would they think of intermarrying the Short-skirt Hê Miao on the spot.

4. Funeral

764 [777] When a Short-skirt Hê Miao dies his family decides on a lucky day to invite three or four relatives to specially wail aloud for him. The corpse is placed on a temporary scaffold about five feet from the ground on the left side of the hall and covered with sheets of coarse native cloth of about six feet long and two feet wide. The married daughters as a rule each present a sheet. [24] The unmarried daughters at home also collectively present one, though in some rich families everyone gives a sheet. These different colored sheets are used to line the coffin at the time of interment. When the corpse is being moved out of the house, the family members all wear hemp cloth on their heads and weep aloud around the body. At the same time they despatch messengers to announce the bereave- [202] ment to relatives living far away. In case the deceased is a man, they fire hunting rifles at the gate, or in the case of a woman, firecrackers so that those relatives within earshot may be apprised. The little table in front of the corpse is complete with spirit tablet, incense and candles, four bowls of glutinous rice, twelve cups of wine, a pig's heart and stomach, and other offerings. A priest is engaged to "open the way." He wields a dagger and a bunch of straw, uttering magic words and brandishing, at the same time, the dagger and straw, in an effort to drive away evil spirits that may obstruct the way.

[198 cont.]

535 527 584 go-between to arrange the match. Therefore, young men and women everywhere try to make as many new clothes as possible to be worn on this occasion. The dancers sometimes change their clothes a few times a day. In short, the custom of the flower dance has prevailed for a long time. Some dance with the hope of acquiring children while others, among the illusive shadows and to the tune of scintillating music, look secretly but intently for his or her future mate. For the unmarried men and women the purpose of the flower dance is to seek a partner in life.

535 527 443 (II) The Market Dance. The market dance is also an important annual event with the Hua Miao and the Ch'ing Miao in this area. The dance is similar to the flower dance, except that it does not require a flower tree and that it has no fixed date and place. It is held generally after the transplantation of young rice-plants in the fourth or fifth month, or after the ripening of the crop in the seventh or eighth month. It is held at the market fair, but the announcement is made at a previous [202] fair by the host (or promoter, who is generally a Chinese) with two men, one beating a gong, and the other balancing a bamboo pole on his shoulder, on which is tied a belt with flower designs. This belt is presented as a souvenir by the girl to the boy when they talk love at the dance. When the two men circle around the fair once the crowd would know that the next one would be a market dance. On that occasion bands of men and women from all parts would come with new clothes as for the flower dance, men playing so-na and lu-sheng, and talking all the way. Arriving at the fair they would perch on the high mounds or stay in the low open ground outside the market place, playing musical instruments and singing songs. Young men and women take this opportunity to meet new friends or [199] renew old acquaintances. [243] The old people believe that the market dance in the fourth month, when the buckwheat and other grains flower, can encourage the yielding of more crops, and the market dance in the seventh month can bring about firmer and larger seeds. The market dance is known proverbially as the "grain dance," a name which clearly reveals its superstitious origin.

Akha AO4
Miao AE5

/115 cont./

A 586 837 the expenses of a feast in which the whole village participates.

h) Old Age and Death

A M 588 [596] Among both the Akha and the Meau the families regard it as their highest duty to provide well for the aged and to treat them very well. Thus old people have a pleasant old age within the community of the large /extended/ family to which they belong and which provides for them. Even old people who no longer have their own sib to care for them do not have to worry because, as was described, they are received into another sib (see the chapter "Social Organization," the section on "Age Classes, Secret Societies, Rank Organization").

A M 763 203 [202] Among both tribes a person's death is quickly made known by means of gong beats and messengers. Hardly a few minutes pass, and the village community is informed. The members of the family, friends, and relatives who live in other villages are also summoned by messengers.

A M 764 In the meantime the corpse is washed, wrapped in new clothes, and, among the Meau, laid out without ornaments on a mat in front of the altar (see the chapter, "Religion and Magic," the section on "Cult and Taboo"). Later the corpse is placed in a shallow basket. Two bamboo sticks are stretched crosswise over this basket, the turban of the deceased is wound on them, and the clothes of the dead are placed on top. Food-stuffs, expecially rice cakes, are placed on the rice basket as an offering for the soul (see the chapter, "Religion and Magic," the section on "Ideas about Death and the Soul").

A M [782] [775]

M 764 775 Marabail (1) reports a strange custom of the Meau of

1. Page 461.

M [789] Indochina: "If a person has died, some money is placed in his mouth and all the buttons are cut from the clothing of the deceased, so that the soul may vanish more quickly. /116/ A piece of red cloth is placed upon the lower portion of the face. Then the gong-beating begins in order to ward off the evil

/147/

534 [17] Sounding stones, sounding sticks, slit drums, xylophones of any kind, rattles, or whirring instruments are found just as little as stringed instruments, which play an important role among the Thai peoples living in the valley. Similarly there are no instruments that could be used for communication over great distances. On the other hand, hide drums, presumably of Chinese or Laotian origin, as well as small bronze gongs (Fig. 30), which, along with rattles (Fig. 31) are used by the shamans, are occasionally found. Both instruments, like the mouth organs, are ceremonial paraphernalia which are heard during the death and sacrificial ceremonies. /Figs. 30 and 31 appear here/ as well as at the spirit-questioning, the driving out of evil spirits, and, finally, during the New Year's celebration. Only the bronze gong also finds use as an alarm device.

[202] [177] [152] [796]

Fig. 28-29.
Vibrating flute of the Meau. 1/9 nat. size. Fig. 28, from above. Fig. 29, side view and blow-hole.

533 Each class of the instruments named is always used by itself; combining different instruments into an orchestra is unknown. Every Meau has a mastery of all the instruments, even though not always as a virtuoso, but there are real masters among them, although no professional musicians.

231 534 177 Draft cattle and horses often have bells hanging on them. There are bamboo bells (Fig. 32), whose central piece of bamboo acts as the resonance chamber. To the left and right of it, in two fork-shaped pieces of bamboo, hang clappers of the same material, which strike the resonance

/394 cont./

Military drills do not take place, for every Meau learns as a child how to handle weapons, which also help to secure food, and the technique of warfare is relatively simple in the primeval forest and the difficult mountainous terrain of the region inhabited by the Meau. On the other hand, in case of war, there follows a precise division of the army into districts, which are obliged to furnish riflemen, spear-bearers, and cross-bow archers, but no cavalry.

As soon as war threatens, every great chief (tsün kŏăn) (see the chapter, "Political Organization") appoints a supreme commander-in-chief (tă lĕn tĕŭ), under whom stand the superior leaders (ŏu lĕn tĕŭ), to whom in turn is assigned a number of subordinate leaders (lĕn tĕŭ). Each subordinate leader commands three officers (tsŏu fŭ), each of whom is in command of 60 to 100 men. All of the supreme commanders-in-chief for their part are under the king as the supreme war-lord.

Upon the order of the king, the army is called up by the tă lĕn tĕŭ, /395/ who send out messengers. Some Meau tribes seem to have also used signal drums (1). The rallying of the

1. Album Gotha, No. 81.

army followed within a few days or hours. As soon as the messenger has arrived, the warriors take up their weapons and adorn themselves with the white turban as the emblem of war. In the meantime, the women pack some dry food for them which will serve as traveling provisions for several days, and the warriors immediately hasten as quickly as possible to the places designated as assembly points by the tă lĕn tĕŭ. If the messengers did not mention any points of assembly, the men gather in the village of the respective superior leader (ŏu lĕn tĕŭ).

Every war is preceded by a formal declaration of war, to which the opponent replies in the same fashion. Among the Meau, the tă lĕn tĕŭ draw up the war plan. I could learn nothing about any special protection of the army while it is on the march. The army marches forward in small divisions in a broad front. This marching arrangement is in any case the

/470 cont./

177 not argue against their adaptability, for there is no proof that the Meau, who very carefully and seriously investigate even the most insignificant plant for its usefulness, and who therefore certainly thought about foreign methods of construction, regard the houses of foreign peoples in relation to their own as actually "more comfortable." Probably those houses would not conform as well to the way of life of the Meau.

821 "Far more limited than their knowledge of the world of animal and plants is that /471/ of minerals or celestial bodies [824] (see also the chapter, "Time-reckoning and Division of the Day"). It is strange that they do not think about the causes of natural phenomena, the change of seasons, the growth and decay of vegetation, in spite of the fact that in the mountain forests of northern Thailand these are very prominent. They behave in the same way toward rain, thunderstorms (on the other hand, on the significance of lightning, see the chapter, "Religion and Magic," the section, "Deities and Spirits"), and even comets and earthquakes, which are simple noted (I have reported on the eclipses of the sun and moon in the chapter-section just mentioned). The Meau estimate the diameter of the sun as ten fathoms in their linear measure, but in their view the moon is larger than the sun, about 20 fathoms in diameter, and the size of the stars varies, with their average diameter probably a fathom in size.

● 202 As has already been pointed out, the Meau have neither sign nor drum, whistle, secret, or women's language, and no writing of their own, but they do know individual signals for warning one another in case of danger. For example, three shots fired at short intervals or the rapid beating of a gong signify danger. These signals, however, are not used for matters of [724] war. In such cases organized arrangements are handled by messengers.

153 The memory of the Meau is excellent. The Meau re- [675] member especially well everything that they have promised, which speaks very well for their character.